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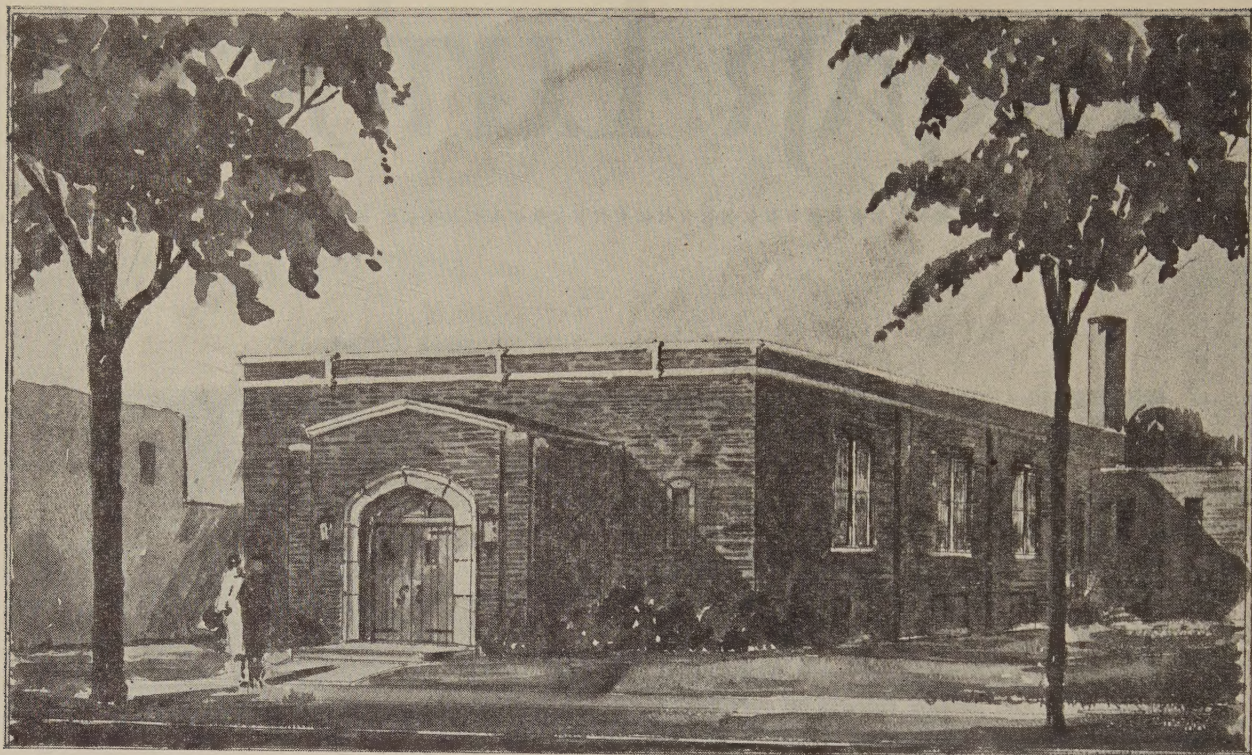
# The ANSGAR LUTHERAN



A YOUNG MOTHER AND HER CHILDREN



# News and Notes



**Gethsemane Lutheran Church, Racine, Wis.,** Pastor Karl J. Wilhelmsen, is planning to build a new parish hall.

A special ingathering was held on October 3rd. It is planned to move the present parsonage and build the parish

hall where the parsonage now is. The size of the building will be about 36 by 90 feet. The above is a sketch of the proposed building.

**Rev. Wesley M. Andersen's** new address is 705 6th Ave. N. Humboldt, Iowa.

## North Dakota-Montana District

The 53rd annual convention of the North Dakota-Montana District was held June 10-13th at Luverne, N. Dak., Pastor Kenneth Petersen. The District has 12 congregations in seven parishes with seven pastors serving 2702 baptized members. Pastor Edwin W. Petrusson is president of the district.

The printed report sent to us by the secretary, the Rev. Silas Larsen, indicates that there is much activity in the district. It conducts a Bible Camp which was conducted in weekly sessions of three. One week was named Junior week, the next Confirmation week, and the third Senior week.

Northgate, N. Dak. and Andes, Montana are home mission places.

The budget of the district indicates an active Sunday School committee, and support is also given to Lutheran Wel-

fare. A budget of \$2150.00 as adopted which is 1.23 per confirmed member. The North Dakota-Montana District has the honor of paying almost \$2000.00 above its 1953-54 synodical quota. It also went far above its quota on Lutheran World Action.

One of the features of the convention was a discussion on the proposed four-way merger. It was ably introduced by Pastor Alfred Jensen of Sidney, Mont.

**Ringsted, Iowa.** George Pallesen, Pastor.

A unique party was held in the church parlors Thursday, Sept. 23, when the children on the cradle roll and their mothers gathered for an afternoon. Thirty-eight children under three years of age and thirty-six adults were present. A very short program and refreshments were the highlights for these small participants. The purpose of the meeting was to acquaint the mothers of this group and to help pre-

pare the children for beginning Sunday School. Mrs. George Neve is Sunday School Superintendent. Mrs. J. Andreassen is in charge of the Cradle Roll.

A women's chorus under the direction of Mrs. Alvin Glasnapp has been organized in the church. It is a good addition to the music of the church. The group has sung at two aid days and at several functions at its own church.

A new Bell Howell public address system was dedicated at the morning service September 19. It was a gift to the church from the Wilbur Christensen family in memory of Mr. Christensen's father. It is especially appreciated in the mothers' room and the basement.

## IOWA DISTRICT W. M. S.

The Iowa District W. M. S. meeting was held September 11, at Storm Lake, Iowa, at St. Mark's Lutheran Church.

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JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## LUTHERAN EDITORS

Elsewhere in this issue we have an account of the recent Lutheran Editors' and Managers' Association meeting at Columbus, Ohio. We have attended every meeting since 1936 except two. This year the meeting was exceptionally good. Nothing presented was below par.

The editors of all the Lutheran bodies in America are represented at this annual September meeting. This is truly a meeting where all Lutherans of America get together.

But we shall not comment on this. We have done that at previous meetings. But we just got one or two thoughts.

First, the church papers represent the Lutheran bodies in the United States and Canada. We have over 600,000 subscribers in the Association. That means one paper for every tenth baptized Lutheran member. Of course the church bodies do better than others in that respect. The fact is that these 600,000 papers go out to ordinary church members, to inform them, to edify them, to instruct and inspire them.

Each paper must naturally be slanted toward the work of the church it represents. That is both good and bad. It is good for it helps the individual member to work more fully within his own synod, it is bad because the member may gradually get the impression that his is the Lutheran church worthwhile. However, we would like to pay tribute to some of these editors. There is Elmer G. Ruff, editor of The Lutheran, who no doubt is one of the keenest church editors so far in this century. Members hardly know how good a paper they have. They pay tribute to Dr. Edw. E. Schramm of the Lutheran Standard of the American Lutheran Church with headquarters at Columbus, Ohio. He just celebrated 25 years as editor. He represents one of the synods we plan to merge with.

Then we think of 25 years of work in which he has carried a paper into the homes of the American Lutheran Church, we do not begin to comprehend the blessings of the help congregationally and synodically his paper has brought. Just as a pastor who has faithfully preached the gospel in his congregation 25 years, may expect the gospel has had the power to salvation, so as in the Book of Acts which both report the work of God and the Gospel, we know that the work of the church is not in vain.

The editor of The Ansgar Lutheran, as he associates with the men of the Association, knows his limitations. This is only a part time job. Our first concern is the church at Spencer. The work of the editor is only a spare time job. For this reason we cannot refrain from asking pastors to help us with articles and suggestions. The other editors have staffs and full time assistants and secretaries. Ours, except for the Youth editor's work, is the job of one man. Do come to our assistance with letters and news and articles.

## THE MAN WHO BEAT HIS WIFE

About 50 years ago, we heard much about self-denial, duty, self-restraint and the like. Now we hear much more about inferiority complexes, releases and frustrations. People often find excuses for their wrongdoings in their bringing up. One man came to a pastor and said, "I beat up my wife every so often" and he justified it by referring to some situation in his childhood. "It is natural for me to get release that way," he said.

If you are aware of much literature today on psychoanalysis, and psychiatry, you will understand what we are discussing. Of course, the pendulum is bound to swing. Perhaps it is swinging right now. Albert P. Stauderman, Associate Editor of The Lutheran, writes as follows, Sept. 29:

It's probably a little late to come out strongly in favor of the Ten Commandments. They've won a pretty strong following over the centuries. Most of our laws are based to some degree on them.

But after a period of years in which parents and educators were harried by repeated admonitions never to frustrate children, it's rather revealing to find that "Thou shalt not" is once again gaining some popularity, even among psychologists. There are definite standards of decency and clearly marked limits of behavior to which society must cling if it is to avoid anarchy.

Not long ago things were quite different. Free expression was the watchword for school and home. Children were to be allowed to do whatever suited them at the moment.

It seems quite possible that the postwar wave of juvenile problems resulted from this attitude, which dealt with the child as a fully responsible being on one hand and subjected him to almost mechanical treatment on the other. Babies were to be fed on a strict schedule, regardless of when they cried or were hungry. They were never to be picked up and cuddled. Maybe some of the troubles we worry about today result from that era of child psychology.

A short time ago three Brooklyn youths from good homes were found to have compiled a remarkable record of brutality and murder. Commenting on the situation, Dr. David M. Engelhardt of the psychiatric division of Kings County (Brooklyn) Hospital said that the adult population has not dared to assert its own living standards in this fast-changing world of the atomic age. Parents, he said, want to divest themselves of responsibility and send their children off to school as soon as possible because they don't want to be blamed for "frustrating" the child. They don't dare to say, "I won't tolerate this," said Dr. Engelhardt, and neighbors likewise dare not protest a child's misbehavior.

Another psychiatrist added that lack of family discipline and failure to use "corporal punishment" were factors in producing maladjusted children.

Maybe these psychiatrists are antediluvians. But more likely they have absorbed some eternal truths that stand the test of time, but have often been overlooked by our own generation. They don't involve a return to a "Life

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## Sustaining Words

By Henry N. Hansen

*"The Lord has given me the tongue of those who are taught,  
That I may know how to sustain with a word  
Him that is weary."* Isaiah 50:4.

We are living in a weary world. We go to bed weary and we wake up weary. We go to work weary. There is physical and mental weariness all around. And there is heart weariness and inner conflict continually. "For I do not do the good I want, but the evil I do not want is what I do." And some experience pastoral weariness. There is not adequate time for preparation. "Mountain top" experiences are far too few. There is continually need for spiritual refreshment. How we need to hear and believe the promise of our Lord: "I will make all things new for you."

While we are partakers of the world's weariness, we are called to be sustainers. To speak a word in season. We are to counteract the great weariness of life. Therefore our inner resources must be replenished. We are called "to sustain with a word him that is weary."

Sustainers need to be sustained. Our Lord Himself needed it. The Giver of rest needed it. Often He withdrew from the multitudes to be alone with His Father.

The grace and power of the Lord can sustain us. Paul prays: "that he may grant you to be strengthened with might through His spirit in the inner man." And Jesus says: "and he will go in and go out and find pasture." The healthy Christian must "Go In", he must know the shelter of his religion, God is his refuge and strength. We are thankful that the Church of Jesus Christ offers

refuge for those who are weary from the strife of world. The means whereby our spiritual resources may be replenished are close at hand. We have the blessed Means Of Grace, the Word of God and the Sacraments. God did not choose angels to remove the weariness from the soul. He sent His Son to carry the accumulated burden of man's weariness, and He removed it by His redemptive work on the cross. At the foot of the cross is the place we can find our sustaining power. "Come unto me for rest," is the invitation of Jesus. This is also the place where we found power to be sustainers of others to speak the word to him that is weary.

"Go out and find pasture." The Christian must go out. The sheep must go out into the pasture as well as take refuge in the fold. We must alternate between "going in" and "going out." We must inhale before we exhale, yes and we must inhale infinitely more than we exhale. Go in, to permit words like these to saturate our souls, "He loved me and gave Himself for me." He has called me to be His own. This is my personal experience of salvation. Gladness fills my heart. "He has given me the tongue of those who are taught."

This calls for self-examination. Are we His glad witnesses? Do we experience an inner compulsion to speak the word to the weary? Is there a hunger to hear and read the Word? Jesus says, "He who believes in me shall out of his heart shall flow rivers of living waters."

For languishing souls Thou preparest a rest,  
The quivering dove Thou protectest;  
Thou givest us being, eternal and blest  
In mercy our life Thou perfectest." Hymnal No. 2

## Easy Money Lures Are A Moral Pitfall

Virtually all the comment we have seen on the Goldberg case has tried to dodge the implications of the police inspector's fate by talking about how silly it is to treat bingo as gambling and how much improved the civic situation would be if bingo games were legalized so long as their profits went to churches, charities or veterans' organizations. Already there is a loud demand to "liberalize" the law, which has been found, when games are run on an "amateur" basis, not to yield sufficient profits to those whose interest it is to build up the games for "charitable" purposes. The fact is that the nation has come into a period when all sorts of easy-money schemes are being promoted under the guise of relieving churches and church institutions of their financial worries. Some of these are tax-dodging schemes. Some are rigged to afford a respectable front for the operations of gambling mobs. All are motivated by factors which do not appear on the surface, and never will come to light if their promoters can help it. But these schemes pop up all over the map, and usually increase public cynicism concerning the

moral pretensions of society's "better elements." Two weeks ago, for example, California's racing board licensed two Texas millionaires—the same two who recently put up the money for Robert Young's purchase of the New York Central—to operate a race track in that state for the benefit of a Boys' Foundation. It is possible the Texans think that is a good way to finance helping boys toward good citizenship. But most Californians, we are confident, will see in it what the racing committee of the state senate did, namely, a way to reap big profits on a race track while escaping state and federal taxes. Federal income tax laws have been liberalized to an extraordinary degree to encourage gifts to church and charitable causes. There is the more reason, therefore, why religious organizations of all sorts, charitable trusts and community funds should set up competent boards to examine with a searching eye all proposals that promise an easy money windfall. Easy money too often is collected at the price of community moral prestige.



## CHURCH NEWS FROM HERE AND THERE

### History Planned of Lutheran Editors, Managers Association

The history of the National Lutheran Editors' and Publishing House Managers' Association is being written for publication next year, it was announced at the organization's 42nd annual meeting at Columbus, O., Sept. 22-23. The association is believed to be the largest intersynodical group in existence. The editors organized at Mayfield, Ill., in 1913, and the managers the following year in Chicago, and the two later combined to hold their sessions simultaneously in the fall of each year. Preparation of the history is in charge of Dr. O. G. Malmin of Minneapolis, editor of the Lutheran Herald; Dr. E. E. Ryden of Rock Island, editor of the Lutheran Companion; Albert Anderson of Minneapolis, manager of the Augsburg Publishing House; and Birger Swenson of Rock Island, manager of the Augustana Concern.

At separate sessions here, the editors elected Dr. Ryden as president, Dr. Edward W. Schramm of Columbus, editor of the Lutheran Standard, as vice president; and Dr. Albert P. Stauder of Philadelphia, associate editor of the Lutheran, as secretary, while the managers named Dr. H. Torrey of Philadelphia, manager of the Lutheran Publication House, as president; Birger Swenson as vice president and Treasurer; and Reynold F. Moh of St. Louis, of the Concordia Publishing House, as secretary.

The editors' section heard a report on current developments in the churches by Dr. G. Elson Ruff, editor of the Lutheran; an address on Lutheranism in Latin America by Dr. Stewart Herman, executive secretary of the National Lutheran Council's Division of Lutheran Cooperation in Latin America; a review of trends in theology by Dr. Edward C. Fendt, dean of Capistrano University's Theological Seminary; a discussion of news and other editorial matters by Dr. Schramm and Dr. Modean, secretary of the NLC's Press Bureau.

A tribute was paid to Dr. Schramm on the completion of 25 years as editor of the Lutheran Standard, official weekly of the American Lutheran Church, at a banquet of the editors and managers, at which he was presented a citation by the ALC's Board of Publication. Recognition of his long service as editor was also made in a formal resolution adopted by the meeting.

The United Lutheran Publication House in Philadelphia will be host to next year's convention, scheduled Sept. 21 and 22.

### Canadian Church Wants Government Inquiry into Working Mothers

Sackville, N. B., Canada.—A government inquiry into the subject of working mothers was urged by the General Council of the United Church of Canada at its biennial meeting here.

In approving a report submitted by the denomination's Board of Evangelism and Social Service, the Council also called on mothers who do not need to take jobs to stay at home with their children.

The report said that a government study might disclose remedies such as children's allowances for mothers who are not employed outside their home. Whatever the remedy, the report indicated, it should provide that the obligation of women as mothers should not take a secondary place in their scale of values.

"The genesis of the kingdom of God is to be found in the value set on children," the report said.

Pointing out that the percentage of married women working in industry in Canada "has increased from 4 to 11 per cent of the labor force in the years between 1941 and 1951," the report added:

"There is much family disorganization, especially in industrial areas where women, in addition to their responsibility as mothers, have been compelled by economic and social circumstances to take paid employment outside their homes.

"Many of these married women are mothers with small children, and their work requires that they be separated from them at the very age when these children need warm affection and continuous relationship with their mothers seven days a week."

The report warned that prolonged deprivation of maternal care "will have grave and serious effects on the character and future development" of the young child.

It said a contributory cause for the large number of mothers working in industry was "the present social and commercial stress on the possession of 'things'."

This emphasis is so great, the report continued, "as to almost 'price' motherhood out of existence" so that families remain childless or children are placed secondary in the scale of values to 'things' and payments of

mortgages and instalments on domestic appliances become more important than the precious gift of motherhood."

### Soviet Zone Bishops Hit Proposed Family Law

Berlin—A new marriage and family draft law prepared by the East German Communist government was attacked by the Evangelical Bishops of the Soviet Zone at a meeting here.

The bishops said the Evangelical Church "cannot approve of the proposed law because it sees in it tendencies to place marriage and family life under political control."

"It is the task of the State to protect marriage and the family, but not to set political objectives for marriage and family life," the church leaders added.

They also said the draft law ignores the fact that the majority of the German people belong to a Christian church.

The new measure, expected to be brought into force shortly, aims at "the development and strengthening of the family and of the education of children in the spirit of democracy, socialism, patriotism and friendship among peoples."

It states that "parents can only fulfill their responsible duty of bringing up their children if they closely cooperate with the schools and the youth organizations."

The only youth organization in the Soviet Zone is the Communist Free German Youth which is directly subject to the central Committee of the Socialist Unity (Communist) Party.

### Bids Native Christians Evangelize Asia

Evanston, Ill.—An Indian Protestant leader told the World Council of Churches that the time had come for Asian Christians to assume a larger degree of self-support.

Dr. Rajah B. Manikam, Joint Secretary in East Asia for the World Council and the International Missionary Council, said it also was time for Asians to regard the evangelization of that part of the world as their primary responsibility.

"We Christians of East Asia should give far more to the Church than we are now doing," Dr. Manikam told the World Council's Second Assembly.

"At least for the maintenance of the life and work of our churches, for the preaching of the Word, the administration of the Sacraments, and for the support of the ministry, we should



make ourselves entirely responsible."

Any foreign help, he said, should be used for "forward movements in evangelism, newer experiments in Christian witness, production of evangelistic and apologetic literature and maintenance of those institutions which are at present essential for the Christian enterprise."

#### **Soviet Baptist Leader Touring Norway**

Oslo—The Rev. Alexander V. Karev of Moscow, general secretary of the All-Soviet Council of Evangelical Christians (Baptist), is touring Norway at the invitation of the Rev. Rag-

nar Forbech, assistant pastor of the (State Lutheran) Church of Norway's Cathedral here, and the Norwegian League for Peace and Freedom of which Mr. Forbech is a leader.

Speaking in Oslo Cathedral, Mr. Karev asserted that church leaders "can speak and work in perfect freedom" in the Soviet Union and that all Baptist churches there are "crowded with people at every service."

He also said there are 3,000,000 Baptists in 5,400 congregations "spread all over Russia from the Crimea to the

Arctic and from Sakhalin to the Ba States."

Mr. Karev was a member of delegation from the All-Soviet Council that attended a "fraternal and fellowship" meeting of Baptists and Quakers from the United States, Great Britain and Scandinavia held in Sweden during August.

Pastor Forbech, a member of the Labor Party and an extreme liberal in his political and economical views, preached in the Baptist church in Moscow last year during a tour of the Soviet Union and Communist China.

## Iowa District Meets

By Clarence Jensen

The Iowa District's Fifty-seventh Annual Convention was held at Storm Lake September 9-12, 1954. The St. Mark's Congregation, small in numbers, yet, but great in spirit and enthusiasm was host to 28 pastors and 56 lay delegates as well as a large number of other guests. The setting was very unique, in that St. Mark's is the District's latest Home Mission Church. She is being supported in the amount of \$42,000.00 over a 7 year period. A first unit of the building program, a very fine and practical building, was dedicated to God and to the service of man on Sunday afternoon of the convention. The host pastor Carl F. Schattauer mentioned that it was just 5 years ago to the date that he answered the call of God to enter the Holy Ministry and that Dr. Conrad Hoyer was the speaker on both dates. There was a very fine spirit in evidence during the entire convention. May God be permitted to continue His work in the hearts and lives of all who were in attendance and in all congregations as this inspiration permeates the entire membership.

It was a pleasure to have as guest of the convention, Bishop Skat Hoffmeyer of Aarhus, Denmark. The honorable Bishop had been a delegate to the great ecumenical convention at Evanston, Ill. He preached at our opening service. This message touched our hearts as he unburdened his soul of the weight arising out of a "Church in Decay." He evaluated our church as "A Flourishing Church," and warmly warned us of imminent dangers unless we allow Jesus to appeal more strongly to our cowardly nature and be spurred on to greater victories.

God's Word was the basis for rich blessings and inspirations as we met for devotions, Holy Communion, and other services.

### **What Do I Expect from My Church?**

The District Topic, "What do I expect from my church?" was introduced by six laymen. This was very efficiently done. Thank God for our laymen who can and are willing to take their places as leaders and spokesmen. Theologically, the expectation was to have the Word of God proclaimed in truth and purity, with clarity, enthusiasm, and conviction as agents in presentation. The lay-people want more work done among our young people, more consideration shown our aged,

greater concern shown our sick, and alcoholics etc. We learned also that our congregations expect not only to hear God's Word of Grace and forgiveness, but to be challenged to activity, inspired with missionary zeal, and to appreciate the privilege of weekly proportionate sharing as a means of promoting God's work. The church is also expected to offer opportunity for service, so all can have a chance to participate. The church is to exert its influence in civic affairs and jointly with other churches unite against the undesirable things and foster the spiritually upright things. In response, the question was asked, "What can the church expect from me?" It was beautifully summed up in the expression, "I ought to be inspired by love to give the best of what I am and what I have to God and His work."

The W. M. S. report will appear separately. I would like to share an expression of tangible fruit from the inspiring address given by our missionary from Japan, Lloy Neve. The W. M. S. decided to give \$500.00 for the erection of a chapel in one of the outlying villages in Japan.

The church-men's meeting, which as usual falls far behind the women's did present some thoughts as to what makes men's club tick, but no decisions were arrived at. Men, let us rise to the occasion.

Very fine reports were given by key personages on the work of the S. S. committee, W. M. S., Luther League, Lutheran Welfare Society, Division of Student Service, and from our home mission pastors at Underwood and Storm Lake. The treasurer reported a 100% receipt of dues.

Our Okoboji Bible Camp Board reported very favorably. New property has been acquired and the general usefulness and attractiveness is very encouraging.

A budget of \$9,048.80 was adopted. It is a real challenge to us all. The District Board was entrusted with the task of investigating the Scranton, Coon Rapids, Hamlin fields and make the necessary decisions.

We were all very grateful to the Storm Lake congregation for the privilege of meeting in convention as their guests. May God richly bless you and cause His Kingdom to come amongst you in a full way.



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

## Do Not Give Directly to Foreign Missions

By Missionary Lloyd Neve

a result of experiences both on the field and also in churches, a statement on mission giving might not be. An idea seems prevalent that money given to the regular budget through the synodical treasurer is wasted or not well spent and that the best way to give to missions is the best way to know that your money is really going to the work is to "send it direct" to someone on the

am convinced that the opposite is more often true, that money sent directly to a person on the field can actually get the work out of all proportion to the good accomplished. These are the reasons why I would discourage direct

### Direct gifts contradict or weakens the authority of the church.

to give an individual on the field the authority to decide the work should be advanced or enlarged, a power he would ordinarily not possess. For example, say you give \$100 directly to a missionary and tell him to use it where he feels it is needed. The missionary is then able to go to build a chapel in a place where he has been working. Formally, only the native church has the authority to decide where new churches are to be built. Now you have placed the authority away from the native church and placed it in the hands of a "foreign" missionary.

### Direct gifts tend to create a "foreign" church.

Though direct gifts a missionary is enabled to build up his own work with little regard for the desires, wishes or real needs of the church. It thus becomes a "foreign" church that will never be fully accepted by the native church people.

### Direct gifts are often wasted on secondary projects.

It is possible, and often happens that "direct gifts" have gone into work or into projects which were neither wise nor

necessary or at least not pressing, because one individual has wished to advance some pet project without submitting it to the scrutiny or the wise decision of the church. At the same time crying needs have gone unanswered because regular budgeted money was not available. Many concrete examples are available.

### 4. Direct gifts endanger individual relationships on the field.

Money sent directly can and does cause friction between missionaries because some naturally get more than others. Even worse, it can seriously endanger working relationships between missionaries and the native church that they serve. The same thing is also true of native pastors to an even greater degree. Pastors in our younger churches are poor and have available very few extra funds. I hardly need to describe the jealousy caused when one of the pastors has available a source of funds from America that other pastors don't enjoy. It can seriously harm that pastor's position in his own church so that it becomes almost impossible for him to do his work.

### 5. Direct gifts are poor stewardship.

You don't give to individuals in your church here at home. You give to the church budget. Give your mission money in the same way.

For good mission giving let me suggest:

1. That your giving be budgeted as a regular annual part of your tithe.

2. That it be sent through the regular mission budget channels if it is to do the maximum amount of good.

3. That if you want to designate your gifts for a specific project you consult a list of projects now being prepared by the Mission Board which have been suggested by the native churches on each field as representing the most pressing and immediate needs in their own churches.

## Bubbling Spring

By Asbjorn Aavik

BUBBLING SPRING—that's his name, and he is twenty-five years old.

I met him the first time on the steps here at the Bible School. He had just disembarked from the ship "Mosness"—from Norway—and came dragging heavy suitcases. He took both of them. Before we separated, I knew his name was Chao Yu-ching (Bubbling Spring), and that he was a student here at the Bible School.

From the first, through these months, we have become well acquainted. I don't know just why. Maybe it is because he is a wide-awake and interested student, alert and quick. He is receptive, and not only that! I know that during this time at the school he has had an experience with God. The Holy Spirit has gone deeper into his heart. And he himself has shared it far and wide. At least so he himself said here one day. I knew that this school also is in the plan of God.

### Leading Devotions

It was his turn to lead the evening devotion here at the Bible School yesterday. He worries about these evenings. Not because he is unwilling. It is the language. He received his training through elementary and middle school in Japan from Japanese teachers. He speaks Japanese fluently, and also the Formosan dialect of the Chinese language. But the Mandarin Chinese that we use here is not so easy. Formosa was under Japanese rule from 1895 to the end of the last world war, and people and island still bear a Japanese stamp.

"This evening I want to give a testimony," he began, "but first let us read Job 42:5. 'I had heard of thee by the hearing of the ear; but now mine eye seeth thee.'"

### Buddhism Didn't Help

"When I was five or six years old, my father became seri-



ously ill. We were then heathen. Mother especially was a zealous Buddhist. She went to all the temples she knew in this town (Kaohsiung), made offerings and prayed, and paid the priests to continue to pray. But nothing seemed to help. Then she went to the northern part of the island to temples that she knew of there. Yes, she even traveled way up to the capital city, Taipei. She spent much money for travel, for priests, for offerings and many other things. And when she returned home, Father was only worse.

"Then the priests were invited to our home. It must be that evil spirits had come to lodge there. And so masses were said there, and prayers offered both night and day. The smoke of the incense filled our house. There was hardly any sleep, for the priests carried on noisily all night long. Father became worse and worse.

### We Enter Church

"And then one day when it was cool and calm, he wanted to get out. I was to lead him. He was very weak, but Mother thought it was best that he got his way. We got in on a narrow street. There was a Presbyterian church, and the doors stood open. Singing and organ music could be heard afar off in the streets. Father stopped and listened. 'Let's go in,' he said. It was the first time he ever set foot in a church. It was a Sunday and we did not even know it—in our home all days were alike. After that, Father could not forget what he heard that day in the church. He asked Mother to ask the pastor (a Chinese) if he would not come to our home. He came, not only once, but again and again. He read to Father, taught him, and prayed for him. Father became a child of God. He was baptized, and after that was very contented and happy.

### Peace in Christ

"Not long after this his illness took serious hold of him, and a dark night the Lord took him to be with Him. The last thing he said was a solemn word to Mother that she should believe in Jesus and get the children, too, along to Heaven.

"All this made deep impressions in Mother's life. A great deal of money had been spent on all her trips to temples and idols, for priests and offerings. Nothing had helped. Peace, Father had found in a Christian church, with an unknown God.

"So Mother also began to go there. And she found the same peace as Father had. Then all the idols were thrown out of the house. Christ took their place; and Mother sent us to Sunday School and Bible classes. She never forgot Father's last words."

Bubbling Spring takes a pause as he stands at the desk in the classroom of the Bible school. Surely his thoughts are going back to childhood days. He remembers. He is such a quiet, sensible type—a vessel the Lord can surely make use of if the lad yields wholly and fully to Him.

### Called to War

Then he goes on:

"During the war, Japan sent out a call to the young men in the schools here in Formosa to volunteer for the army. (Formosa then belonged to Japan.) I also enlisted. But one night, a few days before the ship was going to Japan with all these youths, mother had a dream. She clearly saw the big ship in danger and heard the wild cry for help from the young boys. 'In the morning Mother told me the dream and asked me if I would not retract. But I did not want to. What meaning could a dream have for me, who was to make this tremendous sacrifice to save Asia?

### Saved From Torpedo

"Then Mother fell down on her knees and put her arms around my legs, and with tears pleaded with me not to go. This I could not understand and I promised Mother that I

would retract.

"Some time later we found out that that ship with these young people on board was torpedoed. Not one was saved. That day Mother did not say much, but in evening she wept and thanked God that my life had been spared.

### Saved From Bombs

"But the war drew nearer and nearer to us. I was called into civilian duty in this city. I was given a job in the military headquarters, and was to sort telegrams that then were sent to other departments in other parts of the city. Other boys had that job. One day one of those boys did not come and there were some important telegrams that were to go out to a section a little ways outside the city. 'You must do yourself then,' said the chief. 'But be sure you hurry back.' I jumped on the bicycle and out of the city I went. It was then that it happened. It was that day that we got that terrible bombing by the Allied planes—an attack that laid sections of the city in ruins. I returned toward evening. The headquarters were no more, and the comrades that I worked with there were no more. That night none of us in our home slept. I heard Mother once again weep and thank God that her boy was spared again this time and that we could keep our home."

Then there is another pause. Everything is so quiet in the room. It is as if God's own footprints in the boy's life were also with us now—that great God who also has His plans for a Chinese boy—the God of Heaven that does not consider the color of the skin, nor knows of any national boundaries.

And now Bubbling Spring speaks again:

"When I had grown some more, one evening Mother spoke to us three brothers, 'You who are the oldest must take over the business when I cannot carry on any longer. But the younger brothers I have given to the Lord.' She looked at each of us. 'I am the middle one. 'A promise to God must be kept,' she added. 'These years since Father died I have saved myself with this in mind, so I think I shall be able to help you through school so that you can some day be working for the Lord.' Neither my younger brother nor I said a word. There was nothing to say, for that evening Mother spoke to God Himself."

### Saved to Serve

There is another pause. Something wells up in the boy's breast—something that wants to quench his voice. But he manages to swallow it down, and continues.

"That is why I am here. Two times God has spared my life by divine intervention while my best friends were sent to the depths of the sea or torn to pieces by bombs. I am still living. That's why I must live for God and be His witness here in Formosa. My younger brother is soon finishing middle school. It is Mother's plan that he shall then go to the Presbyterian Seminary. For my part, I like it so much here that I want to go to the Lutheran Seminary in Hongkong."

Here it seems as if the boy's face brightens. The lump in the throat is gone and he straightens himself, but not with pride. It is a youth who during these months here in the Bible school has been through a spiritual crisis and has come through it renewed and clear in his relationship to God. Again he reads the Word, loud and clear: "I had heard of thee by the hearing of the ear; but now mine eye has seen thee."

And so it is not altogether in vain we are here. "Your work is to prepare others," an old missionary from Norway recently wrote me. Should I be along to train only this one? It is still not in vain that I came here. But the only one who is able to train anyone is God, and He has begun this work in Bubbling Spring.

—The Missionary



# When Ministers Grow Old

## THE PROBLEM OF THE AGING PASTOR AGAIN

By S. L. Morgan, Sr.

This above heading is the title of an arresting editorial in **the Christian Index**, an excellent Negro paper that comes to my desk. The editorial deplored the tendency of churches today to discard pastors at the first signs of age, and to leave them forlorn and uncared-for. It led me to write a good friend, a prominent pastor, who had just announced his purpose to retire while still in the bloom of health and the joy of a successful large pastorate.

I advised him strongly against retiring—unless he has something to retire to that he has long **wanted to do** and can **enjoy**. I said, "There is a pain in retirement that you cannot fathom. Far better to serve a much smaller church a few years, one that would be proud to have such a pastor as you."

One could anticipate his main answer: a pressure of some kind for a younger pastor, one able to be chummy with the young people and better able to "hold" them. That has been the emphasis for two generations, and almost regardless of one's physical and mental vigor and youthful attitude.

One pastor cannot forget an experience. A good town church was looking for a pastor and learned he was inclined to move. It wrote inviting him to preach the following Sunday. Two days later, a telegram canceled the invitation, on the flimsy ground that a prominent member had died. In the church was a retired minister. He wrote a friendly letter saying, "I will tell you why the invitation was canceled. The church had voted not to consider for pastor any man past forty-five and they learned you are over forty-five!"

The wise Negro editorial insisted that what the church most needs in its pastor in the bedeviled world of today is the poise, the sound judgment, and the seasoned wisdom gained through experience, and the true shepherd heart that can come only as one has loved and suffered for years with struggling, suffering people.

### A New Attitude Predicted

I confidently predict a changing attitude with respect to the age of pastors, a change indeed already begun. Recently, two of the largest churches in North Carolina called elderly men who had retired. Wisely—"in such a time"—they wanted men of commanding talents and executive ability, whose poise and sound judgment had been proved for years, men faithful who were known to have loved their people and been great pastors. Called out of retirement, they are leading great churches admirably.

In this changing attitude to the age of pastors, two main factors will weigh heavily. First is simple justice and kindness toward aging ministers. The past century was "the century of the child," when the child was put in the center. We are now beginning a century that bids fair to become known as "the century of old people," a century in which society becomes conscious of its multiplying millions of old people. In fifty years, science has added twenty years to the life span, so that today our country has nineteen million people above

sixty years, most of them jobless, the castoffs of business and industry and the professions, left stranded with little or no income, dependent on relatives or government, tortured and slowly dying, in general, from the haunting sense of no longer "belonging" or of being needed and wanted. Abundant statistics confirm this view.

Daily this fact more and more haunts society and the nation as one of our most baffling social problems. The states are licensing boarding homes for old people by the hundreds and all the churches are building homes for the aged. All these are as yet but "a drop in the bucket" of want. There are literally millions of these stranded old people. Even the high-class church homes are a poor answer to the baffling problem. For the problem is primarily not a **living** but a **life**, the life Jesus called "abundant," which means, among other things, life with meaning and an objective, life with something creative to do, with a saving sense of worth for being useful to God and men. A few—and only a few—of the best homes for the aged are today beginning to provide old people with such a life of creative activity and achievement.

### Big Business Pointing the Way

Great corporations begin to shame society and the churches by providing more and more for training their aging employees in new skills and then opening the means by which they can employ those skills creatively and profitably for at least part of their time.

The churches cannot much longer even save their face by casting aside employees, especially ministers, even with a good stipend, dooming them to spend maybe twenty to thirty years in idleness and with the corroding sense of being counted "rejected" and useless. What use for science to add twenty years to their life span if they are doomed to spend the added years slowly dying from uselessness and boredom.

The simple humane instinct in our churches will by and by assert itself in favor of the aging minister, ripened in years and experience, and will employ his talents longer. The business world is showing the church how this can and ought to be done.

### A New Pastor for Old People

In the "century of the child" the church has been decidedly child-and-youth conscious. A prime question in calling a pastor has been, "Can he reach and hold the young people?" And that question we will never soft-pedal. But in the years ahead, a second question will loom alongside it as of compelling importance: "How about the ever-growing multitude of old people and shut-ins in our church and community? If we call this pastor, will he have a heart and a care for our lonely and neglected old people and shut-ins? And has he any **training** in how to deal with them and develop in them talents and skills, and then show them how to employ those talents and skills creatively and happily in their sunset years?"

—The Watchman-Examiner.

## EDITORIALS AND COMMENTS

(Continued from page 3)

With Father" era or a renaissance of Prussian military discipline, but they do point up a fact that we need to know.

Life offers plenty of frustrations and prohibitions and mild training that ignores decent limits of behavior is ineffective. In the home or in the school, there comes a time when the line must be drawn, when the refusal to tolerate undue nonsense becomes imperative. Rather

than being harmful, this is a useful contribution toward constructive, social living.

Maybe people in our own generation are going to realize to a greater degree than we expect that the laws God gave to Moses are reasonable and sound. There comes a time when the only effective answer to a situation is "Thou shalt not." It is the opposite edge of the law of love that commands us to do good to all people. Those who have only love in their hearts may need no law, but as long as sin exists Moses will not be out of date.



# THE LUTHER LEAGUE

Homer Larsen, Editor

## DEATH OF A HERO

A True Story

By Bess A. Olson

John G. Paton, outstanding missionary in the nineteenth century to the New Hebrides Islands, lifted his head sharply. His ears caught a sound that made his blood run cold—the shrill, high scream of Tannese “sacred men” in attack!

His eyes fastened on the brush at the edge of his mission station on the island of Tanna. He stiffened as the sound came nearer. Then he saw a figure, bleeding, limping, fainting, coming toward him. Paton ran to him. He exclaimed, “Namuri!”

The native fell under a banyan tree. “Missi, Missi,” he cried, “escape for your life. They will kill you. They hate Jehovah and the worship!”

Missionary Paton ran to the mission house, but not to escape. He quickly returned with water and bandages and began dressing the man's wounds as carefully as if he did not know that only a few feet away the evil heathen priest and his companions were watching his every move from the brush.

After awhile the figures he had glimpsed lurking in the brush disappeared. “Thank God!” he whispered fervently and helped Namuri to the house where he heard his story.

Namuri, who had been wonderfully converted at the mission and

was now teaching the natives in a nearby villiage about God, was beginning to feel encouraged. The people were at last listening to the Gospel message. But the pagan priests and other “sacred men,” insane with jealousy had attacked him. First they hurled through the air at him the deadly kawa, or killing stone. When he was wounded they leaped upon him with clubs in an attempt to finish him off. Only the mercy of God had made it possible for the teacher to reach Paton alive.

For several weeks Namuri rested at the mission while Paton cared for his wounds. But as soon as he was able to walk about again he said, “I will go back now.”

“But you must not,” objected the missionary. “They will surely kill you! Stay and work here at the mission.”

Namuri slowly shook his head. He said, “Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to the island. I desired to murder him as they now desire to kill me. Had the missionary stayed away from such danger I would have remained in heathenism. The same God who changed me can change poor Tannese to love and serve Him.”

He went back to the village work. His return from the very jaws of death seemed to encourage the people to listen to him.

“Namuri's Jehovah God is strong!” they said.

And then one morning while Namuri was upon his knees in the worship service, the evil men once more sprang upon him, beating him cruelly. They left him for dead. The people all ran screaming away lest they be held responsible for the murder. But Namuri, regaining consciousness, crawled to the mission. As Paton again ran to meet him, the native teacher gasped, “Missi, I am dying!”

The missionary's throat felt tight as he held the faithful teacher in his arms and heard him say over and over, “For Jesus' sake! For Jesus' sake!” Then the dying man prayed for his persecutors, “O Lord Jesus, forgive them. Oh, take not away Thy worship from this dark island. Oh, God, bring all the Tannese to love and follow Jesus!”

With tears the missionary made a coffin and dug a grave near the mission house for Namuri, his dark brother in Christ, such a short time before a fierce cannibal, now a martyr to the cause of Christ—a worthy Hero of the Cross!

### 150 UELC CONFIRMANDS RECEIVE ONE AS GIT

Gift subscriptions to ONE magazine were received by 151 UELC young people in this year's confirmand-gift campaign. (ONE is the youth magazine published jointly by Luther Leagues of the four Lutheran bodies now discussing merger—the American Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church and UELC.)

The 1945 drive, in which congregations or local church organiza-

tions gave one-year subscriptions to their confirmands, produced 5715 new ONE readers in all four synods. The plan in 1953, its initial year, brought ONE to 5500 newly-confirmed. Many churches have instituted the gift idea as an annual practice.

Cooperating in this year's campaign were 508 parishes, 18 of them from the UELC. (Last year 17 UELC parishes gave a total of 165 subscriptions.) More than 3500 ALC youth, about 2000 ELC and 90 LFC also received gift subscriptions this year.

The success of the campaign helped boost ONE's circulation past the 17,000 mark, equalling the high-water mark set last summer. As of Aug. 15, six states were receiving 1000 or more copies of the magazine each month. Minnesota leads with 2500 subscribers, while Ohio is runner-up with 1800. Next in order are Iowa with 1700, Wisconsin 1500, North Dakota 1200 and Texas 1100.

Entering its fourth year with the September issue, the magazine is currently going to 45 states, Canada and 15 foreign areas.



## Sunrise Breakfast

At the early hour of 6:00 A.M., Sunday, Sept. 5, 1954, the members of Our Savior's Luther League gathered at Fairmont Park for a Pancake Breakfast. There were twenty-five present, among them Pastor Carlsen, Esther Olesen, our Parish Worker, and a number of

friends. After building the fires, we fried the pancakes and sausages. While the coffee boiled we set the tables. Everyone eagerly answered the call of "Come and get it" and the big stack of pancakes, sausages, along with the maple syrup, butter, coffee, and milk soon disappeared.

After eating, Pastor Carlsen led us in devotions and we sang our favorite songs from church. Everyone being very full and very happy, left at 8:30 for their homes to get ready for church.

Secretary,  
Rosie Rasmussen



"brew" is mixed by (l.) Rosie Rasmussen and (r.) Janet Lostrob



Pastor Carlsen leading in the Devotion Period at the "Pancake Breakfast"



In answer to the call "Come and get it!"

**LCA Urges New Steps on Lutheran Unity.** A new and "perhaps more specific approach" to other Lutheran church bodies in America "looking forward to possible union" has been proposed to the United Lutheran Church in America by its Commission on Organizational Structure.

In its report to be submitted to the LCA's 19th biennial convention at Toronto, Canada, Oct. 6 to 13, the Commission said:

The Commission on Organizational Structure wonders if the time may not yet have come for another and perhaps more specific approach to one or more of our sister Lutheran bodies in America "looking forward to possible union." It cited a resolution presented to the church's 1948 convention at Philadelphia by the Special Commission on Relations to American Lutheran Church bodies, which declared "the United Lutheran Church in America hereby declares to all the bodies now constituting the National Lutheran Council its desire to merge with all or any of them in organic union."

The report, signed by Dr. Franklin B. Fry, president of the church, as chairman of the commission, was unanimously adopted by the 1948 convention.

### A PRAYER FOR NURSES

Take, then, mine eyes, and teach them to perceive

The ablest way each sick one to relieve.

Guide Thou my hands, that e'en their touch may prove

The gentleness and aptness born of love.

Bless Thou my feet, and while they softly tread,

May faces smile on many a sufferer's bed.

Touch Thou my lips, guide Thou my tongue,

Give me a work in sermon for each one.

Clothe me with patience, strength all tasks to bear,

Crown me with hope and love, which know no fear,

And faith, that, coming face to face with death,

Shall e'en inspire with joy the dying breath.

—Anonymous.

Teacher: "Now, Robert, what is a niche in a church?"

Bobby: "Why, it's just the same as an itch anywhere else, only you can't scratch it as well."

A meeting of the Board of Directors of the Lutheran Publishing House will be held in Blair, Nebraska, on Tuesday, October 19.

### THE REVISED STANDARD VERSION BIBLE



*A Wonderful Book to Own and to Give*

**WE HAVE A COMPLETE SELECTION**

Genuine leather .....	\$10.00
Maroon buckram .....	6.00
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and many others	

National Bible Week, October 18-24

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## BY THE FIRESIDE

### HOME

The following poem was found among Grandma Nielsen's papers after she had passed away at Harlan, Iowa.

*I have slipped away to the homeland  
To my mansion wondrous fair.  
Rejoice with me then in my gladness,  
Remember I have left every care.  
Grieve not for the house that I lived in,  
As you lay me away 'neath the sod;  
Remember the one who dwelt in it  
Has gone to be with her God.  
For the little old house that I lived in  
Was wind-shaken, old and decayed—  
I have weathered the storms and the tempest  
And the lightning around it had played.  
The Savior who loved me so dearly,  
Who walked by my side 'all the way,  
Saw my little old house was crumbling,  
So he bade me hasten away.  
For me he had finished a mansion  
In the homeland over the sea;  
He has it all ready and waiting,  
And so he has come after me.  
And in it I shall dwell forever  
Away from all sickness and pain,  
For Jesus has purchased my freedom  
And cleansed me from every stain.  
My Jesus, who loved me so dearly,  
For my life has paid with his own;  
Has called me away to be with him  
As he reigns on his beautiful throne.*

—Author unknown.

### STEWARDSHIP

In the parable of the talents Our Lord tells us quite plainly that one day we shall be called upon to give an account of the way we have exercised our stewardship.

How did you use your body on earth? —To satisfy bodily appetites and passions or as an instrument for God's purposes and for His glory?

What did you do with your gifts and talents? Did you use them for selfish aims and for self-glory or did you dedicate them to God's service, either directly or indirectly by the service of your fellow men?

What about your time? How did you use it? Did you give any of it in direct service to the Church of which you are part? How did you use your money? What part of it went to pay for your work as a member of the Body of Christ, of His Church? —Preb. S. A. H. Eley (Rochester Diocesan Chronicle).

### WHAT'S YOUR ALIBI?

George Neely never had any particular energy until a shot carried off one arm. Then he became one of the

most remarkable athletes ever entered in an American college. Walter Schroeder, a Kansas boy who, after losing a leg...played on a basketball team, making eleven points in one game with his left hand because he had to hold his crutch in his right. Or, take Emory Moyes, an Ohio lad with infantile paralysis, who pitched for his Germantown high school team sitting down and won seventeen games in a row with an average of eight strike-outs. And there was Louis Pasteur...so nearsighted he could not find his way around his own laboratory without his glasses. There was William Pitt...who bullied Parliament with his crutches. There was Beethoven, stone deaf, writing his superb "Missa Solemnis" and "Ninth Symphony." And there was Helen Keller, without hearing or sight, graduating with honors from Radcliffe College.—Now what's your alibi?

—Advertiser's Digest.

### NO ROOM FOR SIGHING

Does the love of Jesus brighten all your days,  
Does it keep you singing songs of joy and praise?

When the clouds of sorrow gather overhead,  
Does it keep your heart unburdened then of dread?  
Do you speak to others of the Savior's love,  
Of His coming down to earth from heaven above,  
How He took our sins on Calvary's cruel tree  
So that from their penalty we might be free?  
Jesus' love for sinners keeps our courage strong,  
Gloomy days can never silence our glad song.  
There's no room for sighing or for anxious fear  
In the heart that's filled with Jesus' love so dear.  
Marie C. Turk Luth. Witness

### PROBABLY RIGHT

A physician habitually late always in a hurry left his office behind schedule to attend the funeral of a friend. Seeing that he was just barely going to make it, he jumped into his car and tore down the street, only to be stopped by a policeman.

Agitatedly the doctor pleaded "Please don't delay me, officer—I'm on my way to a funeral."

Replied the officer, "It may be. I may very well be!"—Builders.

When one of Susie's little friends came over to see her, she found the youngster playing with her new housekeeping set.

"Are you washing dishes?"

"Yes," replied Susie, "and I'm drying them too, 'cause I'm not married yet."

An elderly minister thought it advisable to marry. Calling on one of his elders, to inform him of his intention he said: "You see, I'm an old man now and I cannot expect to be here very long, so I feel that when the time comes I would like to have someone to close my eyes."

"Aweel," replied the elder, "I've had two, and I can tell ye they opened mine!"

A lad and his girl friend were horseback riding in the country. As they paused for a rest in a shady spot, the two horses rubbed necks affectionately.

"Ah, me," said the lad, "that's what I'd like to do."

"Well go ahead," said the girl. "It's your horse."



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## HOMECOMING

October 22-24

Banquet tickets at \$2.25 reserved now will be held until 7 p.m., Sat. eve. Write O. Petersen, c/o College.

### WISCONSIN DISTRICT MEETING

By R. M. Paulsen

The Wisconsin District of the U. E. C. convened for its 57th annual convention at Trinity Lutheran Church, Waupaca, Wisconsin, Sept. 16-19. Under the able direction of our District President, Pastor A. S. Petersen, who also pastor of the host congregation, we shared a most inspiring convention with as our general theme "Stewardship to God and Man." It was evidenced that the District board in choosing this theme felt the challenge of the advancement of the Kingdom of God as we are confronted with an increasing Synodical budget as well as the Advance For Christ program. We did sense as the spirit of the convention grew in this theme that it was very timely and as one lay delegate remarked to me after the closing service: "We have shared some wonderful messages and fellowship now if we can only take some of it with us and live!" That should be the challenge of every convention as we share in the spirit of uniting together in the work of the Kingdom. "Be ye doers of the word and not hearers only."

We welcomed into our fellowship two new pastors, Pastor LeRoy Andersen of Galilee Lutheran Church, Waunakee, and Pastor Roland Hansen, Brooklyn Lutheran Church, Brookfield, Wis. We are happy for the fine progress that is evidenced in these two new parishes. The convention went on record of accepting the challenge of the possibility of a new parish at Brookfield, Wis., and voted a budget of \$500.00 to make a complete survey of the area, and if statistics warranted the appeal then to apply to the Home Mission Board for support of developing a new parish in this area. Another important item of business was a discussion of the Bethany Lutheran Home for the aged and infirm now under operation at the former Bethany Children's Home at Waupaca. A twofold development is being considered for this area. The property includes about 30 acres, much of which is a beautiful natural area on the banks of Shadow Lake on which we hope to develop a retreat area for our church. On the area near the road we hope to develop a new home where we can care for not only the aged but the invalid and the infirm. The convention voted \$2000.00 towards this development in the hope that an ex-

ecutive director can be engaged to advance this much needed program.

It was also voted to continue the Grant-in-Aids to congregations in our district that need such support.

### ATLANTIC DISTRICT CONVENTION

By Fred V. Jensen

The 1954 Annual Convention of the Atlantic District of the U.E.L.C. was held at Emmaus Lutheran Church, Falmouth, Maine, September 2-5.

Convening under the theme "You Shall Be My Witnesses," Acts 1:8, the convention was declared open by Pastor Viggo J. Petersen, Penn Yan, New York, President of the District. Pastor Petersen also delivered the opening sermon on the subject "The Power to Witness." Due to the fact that the electrical power in the community had been cut off during the recent hurricane Carol, the opening service was conducted in candlelight together with temporary lighting provided by an emergency generator donated by the Falmouth Fire Department.

The devotions on Friday morning were conducted by Pastor Theodore Maakestad of the L.B.I., Teaneck, New Jersey. Pastor Maakestad challenged the convention with the thought of confessing Christ. He said that we ought to confess Christ for Christ's sake, for the sake of others, for the sake of other Christians, and for our own sake.

Friday afternoon Pastor Elmer Anderson of Westbrook, Maine presented the proposed 4-way merger blueprint to the men of the convention. He stressed particularly its effect upon the Atlantic District of the U.E.L.C. It is the writer's opinion that the majority of the members of the Atlantic District are in favor of our synod's participation in the merger.

The service on Friday evening was in charge of the W.M.S. of the Atlantic District. Pastor Maakestad preached. The devotions Saturday morning were conducted by Pastor Vilhelm Beck of Montreal, Quebec, who preached on the subject "Witnessing with Means."

Saturday afternoon Pastor Viggo J. Petersen introduced the topic "Witnessing in Everyday Life." This was followed by a general discussion of the topic.

Saturday evening a communion service was held with Pastor C. C. Kloth of Laurens, New York preaching the confessional sermon.

Two services were conducted Sunday morning. Pastor Maakestad preached at the first service. At the second service, Pastor Eric Christensen of Toronto, Ontario preached on the subject, "Witnessing with Character." Pastor Christensen used as his text, II Corinthians 5:17, "Therefore, if any one is in Christ, he is a new creation, the old has passed away, behold, the new has come."

The afternoon service was in charge of the Atlantic District Luther League who were holding their convention in conjunction with the District meetings. A Luther League choir sang at this service, and Pastor Maakestad preached.

The convention came to a close Sunday evening, Sept. 5th. At the closing service, Pastor Edgar Fehlau, a Missouri Lutheran pastor from Lewiston, Maine preached. Following the service, a brief service of installation for the newly elected district officials was held.

The business sessions were conducted Friday morning and afternoon, and concluded Saturday morning. Officers elected in the district were: Pastor Elmer Anderson, Westbrook, Maine, President; Pastor J. P. M. Magnussen, Falmouth, Maine, Vice President; Howard Petersen of Falmouth, Maine was re-elected treasurer.

The District adopted a budget of \$2205.00. Pastor C. C. Kloth was presented with a gift of \$100.00 from the district to assist him with the expenses incurred as the result of his recent auto accident. The convention instructed the secretary to thank Mr. and Mrs. Peter Petersen for the offer of their home at Hartwick, New York to be used for a home for the aged. A committee was appointed to work out an agreement whereby this offer could be accepted. The Churches of St. Peter and Bethany of Salmonhurst and New Denmark, N.B., Canada extended an invitation to the District to hold its annual meeting up there in the fall of 1955. This invitation was cordially accepted.

The host congregation and its pastor, J. P. M. Magnussen, served the convention excellently. Meals were served in the adjoining parish hall. The Emmaus Choir provided the conventioners with excellent anthems at all the services. The hearty hand of hospitality was felt by all delegates, pastors and visitors.



## ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Per sio Fun
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65880
Previously acknowledged	30981.69	2371.20	12348.75	3257.83	6904.31	1610.72	313.09	4175
Chicago, Ill., Mrs. Lena Petersen of Atonement Luth. Church \$5 for Ellm Home, Elk Horn, in memory of Mrs. Ellen Petersen, Mor- gan, Minn., and \$5 for Home Mission also in memory of Ellen Petersen	10.00	5.00			5.00			
Cushing, Wis., Cushing Luth. Church	75.00		25.00	25.00	25.00			75
Cushing, Wis., Cushing Luth. Church in memory of Pastor Henry Iversen	75.00							
North Luck, Wis., St. Peter's Ladies' Aid	2.50				2.50			
Lake Forest, Ill., Miss Christine Petersen of Atonement Church, Chicago, in memory of her sister-in-law Mrs. Jens P. Petersen, Morgan, Minn.	100.00				100.00			
Spring Valley, S. Dak., Spring Valley Luth. Church in memory of Rev. Henry Iversen	10.00				10.00			
Spring Valley, S. Dak., Spring Valley Luth. Church	41.00							41
Poy Sippi, W.S., Mrs. James Jorgensen in memory of James Jorgensen	10.00				10.00			
Norma, N. D., Zion Luth. Church Harvest Festival offering	36.50				36.50			
Chicago, Ill., Golgotha Luth. church	600.00	75.00	300.00	50.00	60.00	40.00	25.00	50
Council Bluffs, Ia., Mr. and Mrs. Vernon Mumm in memory of Martin Tange, Hutchinson, Minn.	2.00		2.00					
Davey, Nebr., Nazareth Luth. Church	50.00		25.00	10.00	15.00			
Oakland, Calif., John Hansen and daughter in memory of wife and moth- er, Anna M. Hansen	1.00				1.00			
Dannebrog, Nebr., Dannebrog Luth. church	300.00		150.00	50.00	50.00			50
Royal, Ia., Bethlehem Luth. Church	806.27	56.27	350.00	100.00	150.00	40.00	10.00	100
Denver, Colo., First Bethany Luth. church	675.00		225.00	225.00	225.00			
Kenosha, Wis., St. Mary's Ev. Luth. Church	400.00	50.00	200.00	50.00	50.00	40.00	10.00	
Blair, Nebr., Mrs. L. E. Hansen in memory of Mrs. John West, Ruskin, Nebr.	2.00							2
Westbrook, Me., Mr. and Mrs. Everett Paulsen in memory of Ruby Chris- tiansen Johnson	5.00	5.00						
Westbrook, Me., Mr. and Mrs. Jens P. Johnson in memory of Ruby Christiansen Johnson	25.00	25.00						
Westbrook, Me., a very large group of friends in memory of Ruby Chris- tiansen Johnson	16.00	16.00						
Westbrook, Me., Ruby's Sunday School class in her memory	4.00	4.00						
B'air, Nebr., a refund from a travel account	100.00			100.00				
Belmont, Ia., Mr. and Mrs. H. J. Johnson and Mr. and Mrs. A. W. John- son in memory of Ruby Christiansen Johnson	3.00	3.00						
Kansas City, Kans., Westwood Luth. Church	200.00		100.00	25.00	25.00	20.00	5.00	25
A refund	6.25			6.25				
Irene, S. Dak., Turkey Valley Luth. Church in memory of Pastor Henry Iversen	35.00				10.00			25
Greenville, Mich., St. Paul's English Luth. Sunday School, contents of Birthday Banks	12.41	12.41						
Council Bluffs, Ia., Mrs. Albert Swanson, Omaha, and Mr. and Mrs. Al- man Larsen in memory of Dora Pedersen, Wolbach, Nebr.	5.00				5.00			
TOTAL	34589.62	2622.88	13725.75	3899.08	7684.31	1750.72	363.09	4543

## SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. F Foreig Mission
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	45256.92	5932.76	2984.12	3999.97	5893.52	248.13	34.47	25860.95	303.
Wis., St. John's Luth. Church, Saxeville and First Engl. Luth. Church, Poy Sippi, offering at meeting by M. Tudu	39.29			39.29					
Denver, Colo., Miss Sine Kirkegaard in memory of Mrs. T. M. Thomsen	2.00		2.00						
Denver, Colo., Mr. and Mrs. Soren Kirkegaard \$5 in memory of Bart Hansen, Eugene, Ore., and \$5 in memory of A. De- vold, Denver	10.00							10.00	
Denver, Colo., Mr. and Mrs. Soren Kirkegaard \$5 in memory of Rasmus Johnson, \$5 in memory of Mrs. T. M. Thomsen and \$10 in memory of Mr. and Mrs. Hans Mathison, all of Denver	20.00		20.00						
Brush, Colo., Mr. and Mrs. Ole P. Hansen in memory of old friends in Farmington Luth. Church and in St. Peter's Luth. Church, Northfield, Minn.	20.00	10.00			10.00				
Plainview, Nebr., Bethany Luth. Church	100.15							100.15	
Oakland, Calif., John Hansen and daughter in memory of wife and mother, Anna M. Hansen	2.00	2.00							
Edmore, Mich., Our Savior's Luth. Church	36.81	36.81							
Sleepy Eye, Minn., Mr. and Mrs. George Nielsen in memory of Mrs. Jim Pedersen, Morgan, Minn.	5.00			5.00					
Kenosha, Wis., Sunday School of St. Mary's Luth. Church	105.00							105.00	
Westbrook, Me., Trinity Luth. Church offerings	93.76			52.65	41.11				
Westbrook, Me., a group of friends in memory of Ruby Chris- tiansen Johnson	10.00		10.00						
Westbrook, Me., Trinity Sunday School in memory of Ruby Christiansen Johnson	5.00	5.00							
Westbrook, Me., the Young Married Couples Club of Trinity Church in memory of Ruby Christiansen Johnson	5.00	5.00							
Westbrook, Me., Mr. and Mrs. Phil Aaskov, Mrs. Elise Aaskov, Mr. and Mrs. Harry Petersen and Mr. and Mrs. Edward Nelson in memory of Ruby Christiansen Johnson	4.00							4.00	
Westbrook, Me., Miss Alma Hansen, Mrs. Marie Hansen, Andrew Jensen and Mr. and Mrs. Edwin Jensen in memory of Ru- by Christiansen Johnson	5.00							5.00	
Sidney, Mont., two men, one from Brorson church and one from Pella Church for support of Pausanias Wilches	1200.00		1200.00						
TOTAL	46919.93	5991.57	4216.12	4096.91	5944.63	248.13	34.47	26085.10	303.0

## CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Exten- sion Fd.
Previously acknowledged	214128.95	128587.55	85539.40
Westbrook, Me., Miss Harriett Billings in memory of Ruby Christiansen Johnson	2.00	1.00	1.00
Total	214128.95	128588.55	85540.40

Received with thanks.

Blair, Nebraska, September 30, 1954.

H. J. Hansen, Treasure



## NEWS AND NOTES

(Continued from page 2)

resident Mrs. H. Irving Petersen presided. Mrs. Galvin, president of the local aid led in devotions, and a quartette sang, after which greetings were brought by the local Pastor, the Rev. Carl Schattauer. Mrs. Max Goldman gave the address, and an offering was received amounting to \$108.37.

The synodical W. M. S. president, Mrs. T. C. Hansen, brought a greeting. At the business meeting it was decided that the constitution be revised and that the revision be brought before next year's meeting.

Election of officers was as follows: Mrs. Clarence Jensen, vice-president, Mrs. George Pallesen, treasurer. Mrs. Herman Sandberg was elected on the medical nominating committee for 1955, and Miss Ella Christensen was elected alternate. Mrs. George Pallesen, Miss Caroline Madsen of Bradgate, Iowa, and Miss Mildrid Jepsen of Cedar Falls, Iowa, members of the project committee, presented the project which was adopted as follows, \$500.00 to the salary of Mr. and Mrs. Donald Wahlsten, \$500.00 to a chapel in Japan.

At the mission service Saturday evening, Dr. Conrad Hoyer, executive director of the American missions of the National Lutheran Council delivered the address.

Pastor Edward A. Hansen, Teaneck, New Jersey, was installed on October 1 as dean and administrative head of the Lutheran Bible Institute's Eastern Extension in metropolitan New York. Pastor Bernt Opsal, president of the U. S. four schools, was present as speaker at the opening of the seventh school year in the East, and also officiated at the installation service.

Work is being completed on a \$15,000 classroom and cafeteria annex to the school headquarters building in Teaneck. Plans are also being developed for a new dormitory on the three acre campus.

As one of the teachers who started

the work of the Bible study movement in the East six years ago, Pastor Hansen has now been named head of the school. He succeeds Pastor C. O. Granlund in this position. The Eastern school has four ordained men from three Lutheran synods (UELC, ELC, and AUG) on the faculty. Pastor Hansen formerly served as Youth Director of the Luther League of the UELC. He continues active interest in the Atlantic District of the UELC, where he was re-elected president of the District Luther League in September.

## GOD'S GIFT

In spreading field and shady tree  
I see God's gracious gifts to me,  
In every tiny budding flower,  
In every happy sunny hour,  
In winds that blow across the land  
I see His loving outstretched hand,  
In crimson sunset on the hill,  
In gentle twilight calm and still,  
In silver rain, and crystal dew  
I see His bounty all anew—  
No matter where my feet may stray  
I see His gifts along the way!

—Selected.

## Announcing "HE CARETH FOR YOU"

Warner Sallman, America's leading contemporary Christian artist, has just painted a new concept of the Savior that children, teachers and friends of children love very much.

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## Reformation Service Bulletins

A bulletin designed for use at a regular Reformation Sunday service or at special services. Pictured on the front is a scene from Luther's time printed in full color. The other three pages are blank, ready for special imprinting. Price: \$1.75 for 100, \$4.00 for 250, \$7.00 for 500, and \$12.00 for 1000.

## Martin Luther Plaques



This decorator plaque with the modern shadow box frame adds an extra flair to a room in your home. Place it in the hallway, the den, the living room, or above your child's own desk. It is the dramatic solution, a decorative touch for an important wall area, too small for the ordinary framed picture.

The handsome head of Luther is of cast metal in heavy relief against a metal background. The frame is a select hardwood and comes in three attractive style combinations:

(NM2523 Mahogany finish frame. Copper colored plaque on mahogany colored background.

(NM2522) Limed Oak finish frame. Silver colored plaque on black background.

(NM2524 Gilt finish frame. Old gold colored plaque on gold colored background.

Overall dimensions: 5 7/8 inches x 6 3/4 inches x 1 inch thick. Sturdy frame is 1 1/2 inches wide.

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## Books on the Reformation

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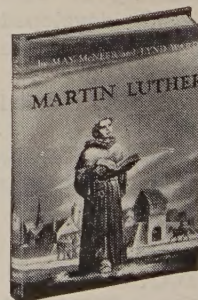
### MONK IN ARMOUR by Gladys H. Barr

This is a moving novel—a story that shows the human, tender, courageous heart of Martin Luther. Young people and adults will delight in its pages and feel closer to the great Reformer for having read it. Price: \$3.00.



### MARTIN LUTHER by May McNeer

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